



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

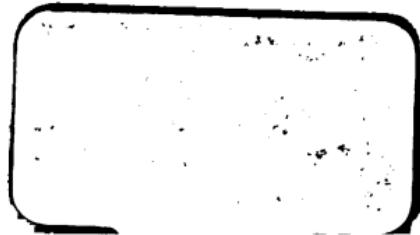
- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

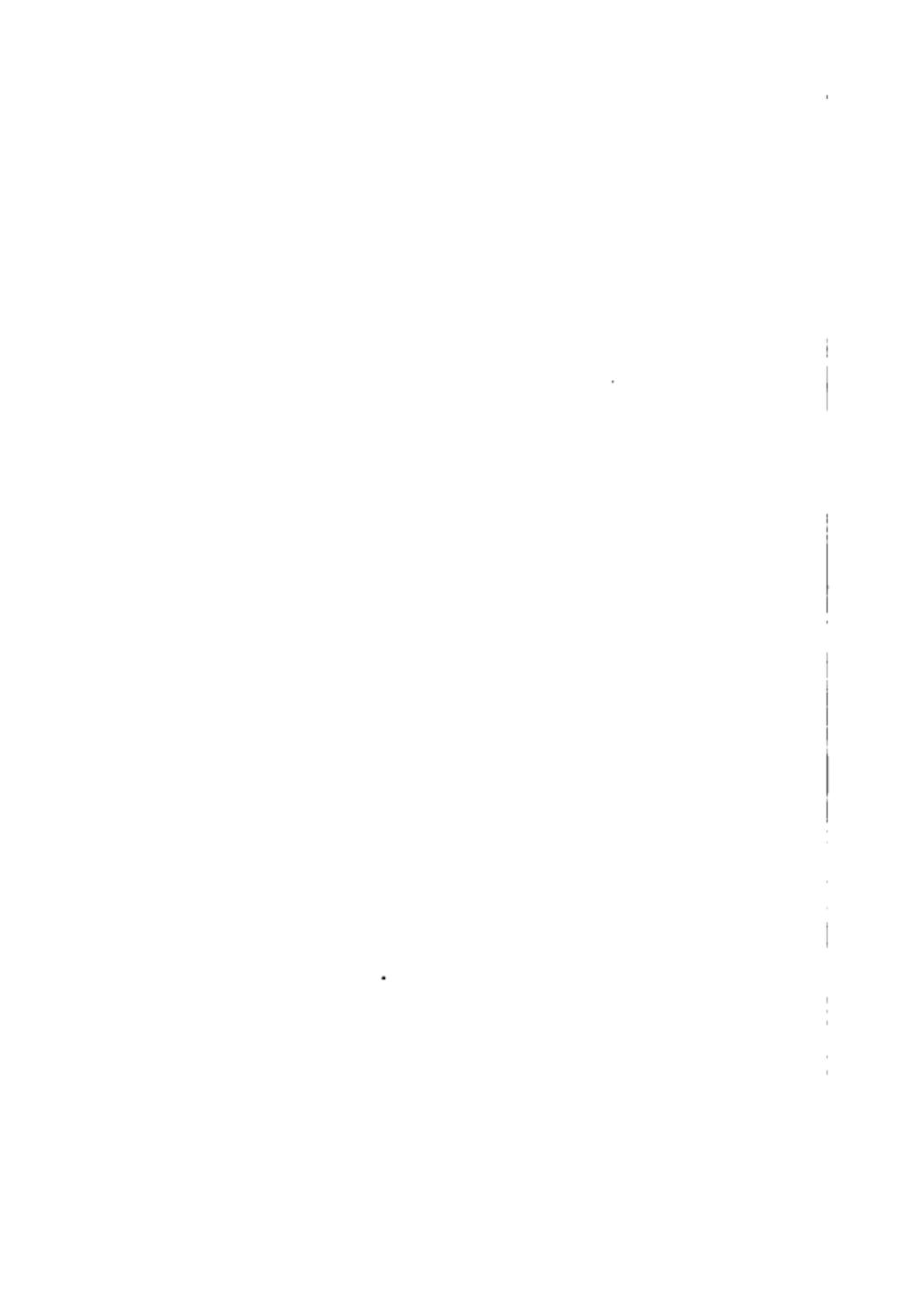
Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

THE
DIVINITY
OF
CHRIST.

47.757.







ABSTRACT
OF
THE PROPHECIES, CONTAINED IN THE
Old Testament,
From Genesis to Malachi inclusive,
CONCERNING
THE COMING OF CHRIST,
The Redeemer of the whole World,
AS DELIVERED
BY
THE SPIRIT OF GOD,
THROUGH THE MOUTHS OF HIS HOLY PROPHETS,
AND SPOKEN BY THEM TO THE PEOPLE.
TO WHICH ARE ADDED,
DATES AND REFERENCES TO THE
New Testament,
*Which confirm the Truth and Fulfilment of
Prophecy.*

A.D.

66. "Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of Man, but holy men of God spake as they were moved by the Holy Ghost."—
II. Peter i. 20, 21.

LIVERPOOL :
PRINTED BY S. JOHNSON, JUN. 48, CHURCH-ST.
1847.



TO GOD !

To Father, Son, and Holy Ghost,
The God whom we adore,
Be glory, as it was, is now,
And shall be evermore.

Ps. 92.

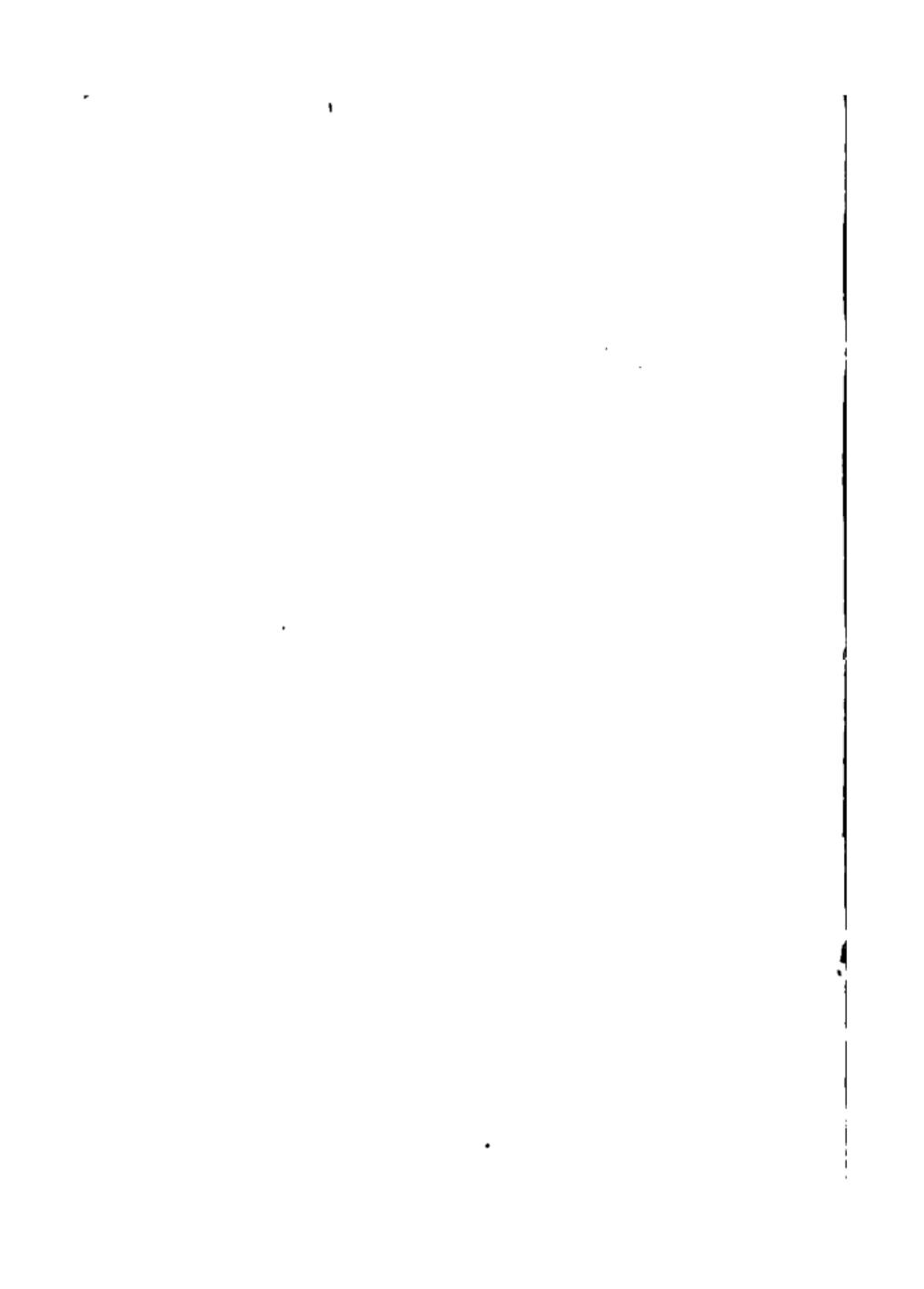
Who is the King of Glory ? who ?
The Lord of Hosts renown'd !
Th' ascending Saviour ! He is King,
Who is with glory crown'd !

Ps. 24.

Blest ! be the everlasting God,
The Father of our Lord !
Be his abounding mercy praised,
His majesty adored !

When from the dead He rais'd his Son,
And call'd him to the skies,
He gave our souls a lively hope,
A hope that never dies ! —

I. PETER i. 4.



INTRODUCTORY DISCOURSE.

CHRISTIAN CHARACTER.

THAT the discipline of the mind, so essential to the health of every moral being, may be conducted upon right principles, it is necessary to pay minute attention to the truth and soundness of the opinions which are thus received of faith, and adopted as regulating principles in the character. Therefore, continues the Apostle, to your faith and virtue add knowledge. This is a consideration of the utmost importance, which, though it may be recognised in theory, is less attended to in practice than it ought to be. Whatever is received as the object of faith, must first be presented to the mind as an object of

knowledge ; that is, it must be received only upon full examination, and upon such evidence as is sufficient to convince the understanding of its truth. Without this, the professed belief must be either some vague generality, unworthy of the character of truth, or some vision of the mind itself, which leads only to enthusiasm—it is not faith.

On this subject various errors are committed, but all of them are of serious moment. One of the most common, perhaps, is indifference. Men who do not profess to disbelieve the great truths relating to things not seen, are at no pains to study and examine them. With what eager attention do we find them applying to interesting questions in politics, trade, or science ; seeking intensely after accurate knowledge, and directing all the ener-

gies of their minds towards arriving at the whole truth. But with what coolness do they apply to those inquiries which most of all concern them: those great questions in which are involved their hopes and prospects for a life that is to come.

Others affect to disbelieve these great truths, and to consider them, perhaps, as the superstitions of vulgar minds; and they seem to think it a proof of superior understanding to treat them with contempt, or even with ridicule. Do we ask such persons for some account of that long and laborious, and serious course of inquiry by which they have arrived at this conclusion, on a question of such momentous importance, we must not press them too closely for an answer. We shall find that they have scarcely examined them at all. They

have allowed their minds to be carried away by some trivial objection, or some fanciful sophism; and truths which received the cordial assent of NEWTON, and of many others distinguished by understandings of the highest order, are often dismissed by the most frivolous minds as altogether unworthy of belief. This affectation of scepticism is as contemptible as it is melancholy. It is not the result of calm investigation, but the rash decision of a distorted and prejudiced mind, which is turned aside by its own partial views, widely at variance with sound inquiry; or which, misled by its moral condition, has argued itself into the disbelief of what it wishes not to be true. For in many who have become the victims of vain and sophistical opinions, the will evidently takes the lead in the mental process, and opi-

nions are seized upon with avidity, and embraced as truth, which have recommended themselves to previously existing inclinations of the heart. This is a principle in the philosophy of human nature of most intense and solemn interest. For when the desires of the heart have once departed from a full approbation of the purity of the divine law, the course is easy by which the mind frames for itself a system in accordance with its own disordered inclinations, and, after a certain process, comes to rest in that system as truth. In both cases, the unbelief arises, not from deficiency of evidence, but from a total want of that condition of the mind, without which the best evidence has no power.*

* *Vide Essays and Tracts, by the late John Abercrombie, M.D. first Physician to the Queen of Scotland. Edinburgh.*

“ If they believe not Moses and the prophets, neither would they be persuaded though one rose from the dead.”

NOTE ON THE BIBLE.

We must read this Book, which is God's own message ;—we must read it carefully, and with understanding :—feel the power of His truth.—May we faithfully study it as a guide to everlasting life. And let us be ready to extend that invaluable blessing to all mankind, for they are our fellow-immortal souls.—May we all be privileged at the great day of judgment, to hear the voice of our blessed Lord, saying, “ Well done, good and faithful servants, enter ye into the joy of your Lord.”

REMARK TO THE READER.

How great and satisfactory a confirmation it is to the sincere humble christian, and what an insurmountable barrier does it present to the infidel, to perceive in the list of christian believers the exalted and venerable names of Bacon, Boyle, Locke, Newton, Addison, and Lyttleton, and many others, men who must be acknowledged to be ornaments of human nature, when we consider the wide compass of their abilities, the great extent of their learning and knowledge, and the piety, integrity, and beneficence of their lives. These eminent characters firmly adhered to the belief of Christianity after the most diligent and exact researches into the life of its Founder, the authenticity of its records, the completion of its prophecies, the

sublimity of its doctrines, the purity of its precepts, and the arguments of its adversaries.

Vide a small volume, "The Power of Religion on the Mind," &c. &c. By Lindley Murray. Published at York, 1802. Price 3s. 6d.

Vide Hebrews, chap. I.

Vide St. John, XX. 29, 30, 31.

THE MESSIAH AS AN EXAMPLE.*

In contemplating that "Mystery of godliness," "God manifest in the flesh," we have to keep in mind that the Messiah, in assuming our nature, had two distinct objects to accomplish, both of which were essential to his great work as Mediator. The one was, to bear the weight of Divine justice, in the character of an atoning sacrifice for sin. The other was, to yield a perfect obedience to the Divine

* *Vide* Abercrombie's Essays.

law, in the room of those he came to save. This latter part of his work, as Mediator, required that he should assume our nature, bear all its infirmities, and be subjected to all its trials and temptations, and in that nature triumph over them all. He thus also accomplished a double purpose : he fulfilled this important part of his own mediatorial work—and he left us an example that we should follow his steps, both in the manner of meeting temptation, and in his whole character and conduct in life. In studying the character of the Messiah, therefore, as an *Example*, it becomes us to consider him as he is presented to us in these two aspects ; both of supreme importance to us—as suffering temptation without yielding to its power—and as exhibiting, in all the relations of life, the pure and perfect condition of the moral nature of man.

A.D.

30.

Vide St. John, 1 Chap. 12-14.

“ As many as received him, to them gave he power to become the sons of God, even to them that believe on His name. And the Word was made flesh, and dwelt among us, [and we beheld his glory, the glory as of the only-begotten of the Father] full of grace and truth.”

A B S T R A C T.

PROPHECIES CONCERNING THE COMING
OF CHRIST.

GENESIS III. chap.

b. c. 4004.] This chapter contains an account of man's shameful fall, and the promised seed.

v. 15. "And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel." (See Rom. xvi. 20. Heb. ii. 14.)

Gen. V.

b. c. 3769.] This chapter contains a brief account of the woman's seed—The patriarchal progenitors of Christ, in the line of Seth, from Adam to Noah and his sons.—The sad change of the human nature, through the loss of the Divine image, in

Adam's fall. Noah brought safety and comfort by building the ark, and was saved; and, as a type, and as a preacher of righteousness, he was a means of directing them to everlasting rest and consolation, in Christ. (*Vide* I. Pet. iii. 18-22.)

v. 1. "This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him." (Mat. i. 1.)

28. "And Lamech lived an hundred eighty and two years, and begat a son.

29. "And he called his name Noah,* (Luke iii. 36-38) saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed." (*Vide* Heb. xi. 7. Gen. iii. 7.)1

* In the Greek language *Noe* signifies *rest*.

Gen. XII.

B. C. 1921.] In this chapter, we find Abram called and blessed.—Abram enters Canaan.

1. "Now, the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee.

2. "And I will make of thee a great nation, and I will bless thee, and make thy name great ; and thou shall be a blessing. (Gal. iii. 8, 9.)

3. "And I will bless them that bless thee, and curse him that curseth thee ; and in thee shall all the families of the earth be blessed." (Acts vii. 2-9. Heb. xi. 8-12. Gal. iii. 8, 9.)

Gen. XIV.

B. C. 1913.] In this chapter Melchizedek blesseth Abram ; and we read in

Hebrews vii. 1, that Christ Jesus is a Priest of the order of Melchizedek; and so far more excellent than the priests of Aaron's order.

Heb. VII.

A. D. 64.] 1. "For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him.

2. "To whom also Abraham gave a tenth part of all; first being, by interpretation, King of righteousness, and after that also, King of Salem, which is, King of peace."

Gen. XIV.

B. C. 1913.] 18. "And Melchizedek, king of Salem, brought forth bread and wine: and he was the priest of the most high God.

19. "And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth."

Gen. XXI.

b. c. 1898.] In this chapter we read that after about thirty years' expectation, the promise of a seed to Abraham is fulfilled to him ; and attended with a mixture of joys and of troubles.—At the request of Sarah, and by the direction of God, Ishmael and his mother are ejected from the family, for his mocking of Isaac.

11. "And the thing was very grievous in Abraham's sight because of his son, (Ishmael.)

12. "And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bond-woman : in all that Sarah hath said unto thee, hearken unto her voice ; for in Isaac shall thy seed be called." (See Rom. ix. 7, 8. Heb. xi. 18.)

Gen. XLIX.

b. c. 1639.] In this chapter we read

that Jacob, when dying, assembled his twelve sons to hear his last words.—In blessing them, he foretels their future fate; and that Judah's family should long bear rule over the rest; and at last give birth to the Messiah.

8. “Judah, thou art he whom thy brethren shall praise; thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee. (Heb. vii. 14.)

10. “The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.” (Luke i. 32, 33. Rom. xv. 12.)

EXODUS XIX.

b. c. 1491.] In this chapter we read that the Israelites prepare to meet God.—Moses being a typical Mediator between

God and the people, reported the words of the one to the other.

3. "And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel."

They were to prepare themselves by inwardly laying aside carnal affections and worldly cares, and by getting their hearts into a holy frame, and outwardly by washing their clothes.—(v. 10-12.) "The design of this," says a learned Commentator, "was to render them sensible of their weakness and vileness, and of their need of a Mediator." (See Gal. iii. 19.)

9. "And the Lord said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And

Moses told the words of the people unto the Lord. (*Vide* John xii. 28-30.)

10. "And the Lord said unto Moses, Go unto the people, and sanctify them to-day and to-morrow, and let them wash their clothes." (Exod. xxiv. Heb. x. 22, 23.)

B. C. 1491.] In this chapter we read that a solemn covenant is made between God and the Israelites.—Having received from God, the laws mentioned in the end of the twentieth and in the two following chapters—Moses came down from Mount Sinai, and repeats them to the people, who consent thereto. 1-5.—He writes them in a book, and reads them to the people, who again declare their consent to them—And then by sacrifice and sprinkling of blood, ratifies the covenant between God and them, according to the tenor of these laws. 4-8.—As directed of God, Moses,

Aaron, Nadab, and Abihu, with seventy elders of Israel, ascend the mount; and there did eat and drink within view of the manifested glory of God. 9-12.—Moses attended part of the way by Joshua, ascends to the top of the mount, and remains there with God forty days. 13-18.

1. “And he said unto Moses, Come up unto the Lord, thou, and Aaron, Nadab and Abihu, and seventy of the elders of Israel; and worship ye afar off.

2. “And Moses alone shall come near the Lord; but they shall not come nigh, neither shall the people go up with him.

3. “And Moses came and told the people all the words of the Lord, and all the judgments: and all the people answered with one voice, and said, All the words which the Lord hath said we will do.

(*Vide* Gal. iii. 19, 20.)

4. "And Moses wrote all the words of the Lord, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. (*Vide* Deut. xxxi. 9.)

5. "And he sent young men of the children of Israel, which offered burnt-offerings, and sacrificed peace-offerings of oxen unto the Lord.

6. And Moses took half of the blood, and put it in basins, and half of the blood he sprinkled on the altar.

7. "And he took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath said will we do, and be obedient. (Heb. ix. 19, and i. 3.)

8. "And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the

Lord hath made with you concerning these words." (Heb. ix. 20. and xiii. 20. I. Pet. i. 2. *Read to v. 15 in your Bible.*)

15. "And Moses went up into the mount, and a cloud covered the mount.

16. "And the glory of the Lord abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud.

17. "And the sight of the glory of the Lord, was like devouring fire on the top of the mount in the eyes of the children of Israel. (See Heb. xii. 18-29.)

18. "And Moses went into the midst of the cloud, and gat him up into the mount; and Moses was in the mount forty days and forty nights. (*Vide* Deut. ix. 9.)

LEVITICUS XXVI.

B. C. 1491.] This chapter is a summary

of the oracles and providences of God, relative to the Jewish nation.—In the first part of it, we have a summary of much of the contents of those promises already met with, and of the whole of those hereafter contained in the Bible, with respect to the Jewish nation.—All the prosperity they met with in the days of Joshua, the Judges, the Kings, and the Deputies of the Persian, Grecian, or Roman Powers, were but the fulfilment of these predictions.—In the second part of it, we have a summary of all the threatenings which relate to their nation; whether denounced by Moses, the Prophets, Christ, or his Apostles.—All the miseries that nation endured under the Judges, Kings, Chaldeans, Persians, Greeks and Romans, during a period of 1500 years; and all the miseries they have endured in their present dispersion among the Gentiles, above

1700 years without any interruption, is a literal accomplishment thereof.—The third part has been in some measure verified in some of their former deliverances; especially in the mercies they received in their return from Babylon; and afterwards until the time of Christ. (Luke i. 72. Rom. xi. 26 and 28.) But we expect a more full accomplishment thereof in the latter days; when the Jews shall be converted to the Christian faith* and re-placed in their own land. (*Vide* Rom. xi. 26-28. Psalm xciii. 2. Ezek. xiv. 22.)

NUMBERS XXIV.

BALAAM'S PROPHECY OF THE STAR OF JACOB.

b. c. 1452.] Notwithstanding all preparations to the contrary, Balaam, whose

* In perusing the scriptures, always consult a Bible with marginal notes.

knowledge and manifestations of God, are so remarkable, declares that Israel shall be blessed. 3, 4.—These predictions not only respect the glorious state of the Jews under Joshua, David, Solomon, Asa, Jehoshaphat, &c. but also represent the extent, flourishing state, remarkable increase, and marvellous power of the spiritual kingdom of Christ.

1. "And when Balaam saw that it pleased the Lord to bless Israel, he went not, as at other times, to seek for enchantments, but he set his face toward the wilderness.

2. "And Balaam lifted up his eyes, and he saw Israel abiding in his tents, according to their tribes; and the Spirit of God came upon him. (*Vide* I. Sam. x. 10, 19, 20, 23.

3. "And he took up his parable, and

said, Balaam the son of Beor hath said, and the man whose eyes are open hath said :

4. "He hath said, which heard the words of God, which saw the vision of the Almighty, falling into a trance, but having his eyes open. (*Vide* Dan. x. 15, 16. II. Cor. xii. 2-4. II. Chron. xv. 1.)

5. "How goodly are thy tents, O Jacob ! and thy tabernacles, O Israel !

6. "As the valleys are they spread forth, as the gardens by the river's side, as the trees of lign-aloes, which the Lord hath planted, and as cedar-trees beside the waters. (*Vide* Psalm civ. 16.)

7. "He shall pour the waters out of his buckets, and his seed shall be in many waters ; and his king shall be higher than Agag, and his kingdom shall be exalted. (*Vide* Rev. xvii. 1-17. I. Sam. xv. 9. II. Sam. v. 12.)

14. " And now, behold, I (Balaam) go unto my people; come therefore, and I will advertise thee what this people shall do to thy people in the latter days. (*Vide* Micah vi. 5. Rev. ii. 14. Gen. xlix. 10. Dan. x. 14.

15. " And he (Balaam) took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said. (See v. 8, 4.)

16. " He hath said, which heard the words of God, and knew the knowledge of the most High, which saw the vision of the Almighty, falling into a trance, but having his eyes open :*

17. " I shall see him, but not now; I shall behold him, but not nigh; there shall come a Star (John x. 9.) out of Jacob, and

* In the Hebrew language, " Who had his eyes shut, but now opened."

a Sceptre shall rise out of Israel, and shall smite the corners* of Moab, and destroy all the children of Sheth. (*Vide* Rev. i. 7. Matt. ii. 2. Gen. xlix. 10.)

18. "And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly. (*Vide* II. Sam. viii. 14. Psalm ix. 8, 9, 12.)

19. "Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city." (*Vide* Gen. xlix. 10.)

Numbers XXXIII.

This chapter contains a record of the different encampments of the Israelites from their departure out of Egypt, until they entered Canaan; forty-two in all; with some remarkable events which hap-

* *Vide* Bible marginal note.—"Or smite through the princes of Moab."

pened at several of these stations. (*Vide* v. 1 to 49.) They removed from Rameses, and journeyed on, and pitched in mount Hor, "in the edge of the land of Edom." (v. 37.) "And Aaron the priest went up into mount Hor, at the commandment of the Lord, and died there, in the fortieth year after the children of Israel were come out of the land of Egypt."

At v. 50-56, a strict charge to drive out the inhabitants, and destroy the idols of Canaan, into which they would quickly enter; otherwise themselves would be ruined. (*Read this chapter in your Bible.*)

DEUTERONOMY IX.

B. C. 1452.] Having formerly mentioned their enemies, and their goodly inheritance in Canaan, Moses here assures the Israelites of victory over their enemies, however powerful.

v. 4, &c. He charges them to remember, that though the Canaanites were to be cast out for their wickedness, they themselves were not to obtain the country for their righteousness. (*Vide* Titus iii. 5. Rom. xi. 20. I. Cor. iv. 7.) To impress their consciences with this humbling truth, he reminds them of their making and worshipping the golden calf, and of their repeated murmurings, and contempt of the promised land. He represents God's reconciliation to them as the fruit of his own repeated and solemn intercession.

Deut. X.

b. c. 1452.] In this chapter Moses reminds the Israelites of the undeserved tokens of God's reconcilement to them. Such as the renewal of the tables of the law, or covenant. (See v. 1 to 5.) The new orders for their marching onward to Canaan.

(v. 6, 7, 11.) His continuing of the priesthood after Aaron's death, and choice of the Levites for his ministers. (6, 8, 9.) His accepting of Moses' intercession for the people. (10, 11, &c.)

Deut. XVIII.

In this chapter we read of prohibitions of heathenish customs, idolatrous and magical. (9—14.) A promise of the spirit of prophecy to continue among them, and at last centre in Christ, the great Prophet. (15—18. *Vide* John i. 45. Acts iii. 22. and vii. 37. John i. 17.)

Deut. XXXIV.

Moses views Canaan, and, after blessing the tribes, dies.

1. “And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho: and the Lord showed him all the

land of Gilead, unto Dan." (*Vide* Rev. xxi. 10.

4. "And the Lord said unto him, This is the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: (*Vide* Num. xx. 12, 13. John i. 17.) I have caused thee to see it with thine eyes, but thou shalt not go over thither.

5. "So Moses, the servant of the Lord, died there, in the land of Moab, according to the word of the Lord." (*Vide* Malachi iv. 4. and Rev. xv. 3.)

JOSHUA.

B. C. 1451.] This book represents God's fulfilment of his promises to the Patriarchs and their descendants, in giving them the land of Canaan, &c. &c. How God confirmed Joshua's call as governor of Israel.

The miraculous passage through Jordan, and erecting memorials thereof. His sanctification of the people by circumcision, and eating the Passover. (Chap. i. 1—5.) His solemn admonitions to the people, and renewal of their covenant with God. His death and burial. (Chap. xxiii. and xxiv.) Warns them of the fatal consequences of apostasy from God to idols.

BOOK OF JUDGES.

B. C. 1425.] The scope of this and the following histories of the Old Testament, is to represent the sinful backslidings of Israel, and the holiness, equity, mercy, sovereignty, and power of God, in his dispensations of mercy and judgment toward them, in exact correspondence to his promises and threatenings. (*Vide* Leviti. xxv. Deut. xxviii. and xxxii.)

BOOK OF RUTH.

B. C. 1310.] Chap. iv. In this chapter the genealogy of Boaz and his son is carried down from Pharez, the son of Judah, to king David. (v. 17—22.)

How satisfactory to the christian believer to perceive the providence of God in every circumstance, leading us up to Jesus, our Redeemer. We discern, in Boaz, the Bethlehemite, the type of our Redeemer; who, pitying our fallen, low estate, hath permitted us to glean in the field of his oracles and ordinances.

I. SAMUEL XVI.

B. C. 1063.] Here, we read, that to comfort Samuel, the Lord appoints him, under covert of offering sacrifices, to anoint one of Jesse, the Bethlehemite's sons, to be Saul's successor on the throne of Israel.

While seven elder sons are passed by, David is fetched from the flock, and anointed king.

10. "Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The Lord hath not chosen these.

11. "And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest; and, behold he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither.

12. "And he sent and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the Lord said, Arise, anoint him: for this is he."

II. SAMUEL II.

b. c. 1056.] After the death of Saul,
 1. "David inquired of the Lord, saying,
 Shall I go up into any of the cities of
 Judah? And the Lord said unto him,
 Go up. And David said, Whither shall I
 go up? And he said, Unto Hebron. (*Vide*
Gen. xxiii. 2. Luke i. 39.)

2. "So David went up thither," &c. &c.
 David is made king over Judah.

II. Samuel VII.

b. c. 1042.] Having got the ark near
 him, David resolves to build a magnificent
 temple for it. God, by Nathan, the pro-
 phet, approves of the resolution, but
 countermands the present execution of it,
 —assigning it to his son, (Solomon:) and
 promises an entail of blessings on his
 family; chiefly to be fulfilled in the person
 and government of the Messiah.

12. "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish His kingdom. (*Vide* Acts xiii. 36, 37.)

13. "He shall build an house for my name; and I will stablish the throne of his kingdom for ever. (*Vide* Luke i. 32.)

14. "I will be his father and he shall be my son. (*Vide* John x. 30.)

16. "Thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.

17. "According to all these words, and according to all this vision, so did Nathan, (the prophet,) speak unto David."

II. Samuel, XXII.

B. C. 1017.] This chapter contains David's exulting professions of faith in, and love to God: high praises of God for

his deliverance from distress, and advancement in conquests, and power he had bestowed upon him—v. 30-49. And for what he would do for others—Sweet comfort in the review of his own integrity.

21. “The Lord rewarded me according to my righteousness: according to the cleanliness of my hands hath he compensated me. (*Vide* Ephes. ii. 10.)

22. “For I have kept the ways of the Lord, and have not wickedly departed from my God. (*Vide* Luke i. 6. II. Tim. iv. 7, 8.)

26. “With the merciful thou wilt shew thyself merciful, and with the upright man thou wilt shew thyself upright, &c. &c.

51. “He is the tower of salvation for his king; and sheweth mercy to his anointed, unto David, and to his seed for evermore.” (*Vide* Rom. i. 3, 4.)

II. Samuel XXIII.

B. C. 1018.] Here, we have some of David's last words, intimating what magistrates ought to be and do; and what Jesus Christ would be and do; and what comfort he found in the fulness and stability of God's covenant; and what misery should befall the enemies of his seed.

1. "Now these be the last words of David. David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said,

2. "The Spirit of the Lord spake by me, and his word was in my tongue. (*Vide* II. Pet. i. 21, and Acts iv. 25.)

3. "The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God. (*Vide* Rom. xiii. 1-10.)

4. "And he shall be as the light of the morning when the sun riseth, even a morning without clouds; (*Vide* Luke i. 68. John i. 7) as the tender grass springing out of the earth by clear shining after rain. (*Vide* Isaiah xi. 1-4; and iv. 2.)

5. "Although my house be not so with God; (*Vide* Isaiah iv. 3-4) yet he hath made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire." (*Vide* Matt. xvi. 18; and Rom. iv. 16.)

The First Book of THE KINGS, commonly called The Third Book of THE KINGS.

b. c. 1012]. These Books contain the History of the Jewish Church, and Nation, for the space of 427 years; [were written by the prophets who lived in the respective periods, and the whole connected together

by Jeremiah and Ezra] from the corona-
tion of Solomon to the burning of the
Temple, by the Chaldeans. The mercies
and judgments, therein represented, are
an exact fulfilment of Leviticus xxxvi.
Deut. xviii. xxxii.

The kingdom of Israel continued forty
years united under Solomon, whose instal-
ment, wisdom, wealth, erection of the
temple, and idolatrous apostasy, are de-
scribed. (From chap. i. to xi.)

After the division, the kingdom of the
ten tribes continued 254 years, under nine-
teen kings, descended from nine different
families, whose names are given in the
books.

The history of thirty-nine sovereigns,
with that of the prophets Elijah and Eli-
sha, is the subject matter of these books.
The scope is, to show how “righteousness

exalteth a nation, and that sin is the reproach of any people."

I. Kings VI.

This chapter contains an account of the preparations for building the temple—when it was begun, and when finished. The encouraging message from God to Solomon while he was building it. (v. 12.)

11. "And the word of the Lord came to Solomon, saying,

12. "Concerning this house which thou art in building, if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them; then will I perform my word with thee, which I spake unto David thy father.

(*Vide* II. Chr. vii. 6-16.)

13. "And I will dwell among the children of Israel, and will not forsake my people Israel. (*Vide* Rev. xxi. 3.)

29. "And he carved all the walls of the house [or temple] round about with carved figures [*Vide* Heb. i. 14, and Luke ii. 14] of cherubims and palm trees, &c.

30. "And the floor of the house he overlaid with gold, within and without. (*Vide* Rev. xxi. 18, 21.)

31. "And for the entering of the oracle he made doors of olive tree. (*Vide* Eph. ii. 18, and John x. 9, and xiv. 6.)

38. "And in the eleventh year, in the month Bul, was the house [or temple] finished throughout all the parts thereof, and according to all the fashion of it." (Luke xiv. 38. Zechar. iv. 7, 8, 9, 10.)

The First Book of CHRONICLES.

b. c. 4004.] The first Book contains a collection of Sacred Genealogy, for about 3,600 years, from Adam, until long after

the Captivity. (chap. i. to ix.) This Genealogy was of great use to the Jews, who returned from Babylon, to fix them, in their respective Tribes and Families. And is of use to us;—to manifest our Redeemer to be the promised seed of David, Judah, Abraham, and Eve, according to the flesh. And, now, that Jesus Christ, the Saviour and Redeemer, is come, for whose sake “The Registers” were chiefly preserved, no genealogy of the Jews, for more than 1,700 years past, is in the least to be depended on. (*Vide History of the Jews.*)

II. CHRONICLES III.

B. c. 1012.] The place and time of building the Temple, &c.

1. “Then Solomon began to build the house of the Lord at Jerusalem, in mount

Moriah, (Gen. xxii. 2, 14.) where the Lord appeared unto David his father, in the place that David had prepared in the thrashing-floor of Ornan the Jebusite."

In chapter v. the ark is brought into the oracle; in vi. the temple is consecrated.

II. Chron. VI.

b. c. 1004.] The glory of the Lord having entered the temple, Solomon blesseth and encourages the people; and solemnly blesses God for the exact fulfilment of his promise to David. (v. 1, 11.)

4. "And he (Solomon) said, Blessed be the Lord God of Israel, who hath with his hands fulfilled that which he spake with his mouth to my father David, saying,

5. "Since the day that I brought forth my people out of the land of Egypt, I chose no city among all the tribes of Israel to build an house in, that my name

might be there ; neither chose I any man to be a ruler over my people Israel.

6. "But I have chosen Jerusalem, that my name might be there ; and have chosen David to be over my people Israel.

10. "The Lord, therefore, hath performed his word that he hath spoken ; for I (Solomon) am risen up in the room of David my father, and am set on the throne of Israel, as the Lord promised, and have built the house for the name of the Lord God of Israel."

NEHEMIAH XI.

B. C. 444.] Here we have Nehemiah's care to re-people and regulate Jerusalem, the holy city.

1. "And the rulers of the people dwelt at Jerusalem ; the rest of the people also cast lots, to bring one of ten to dwell in

Jerusalem, the holy city, and nine parts to dwell in other cities.' &c. &c.

Then follows a list of the principal men of the tribes of Judah, Benjamin, and Levi, who dwelt there. Next, an account where the rest of the Jews who returned from Babylon dwelt.

The Book of JOB.

B. C. 1520.] The history of Job is a statement of real facts, and was written by Moses. In this book we have a most noted encouragement to patience, and a system of the apprehension and faith of the most ancient believers, concerning the wisdom, holiness, justice, goodness and sovereignty of God; and concerning His works of creation and providence—concerning the original and actual corruption of mankind—concerning the redemption,

by Christ, and the usefulness of good works: and, finally, concerning the resurrection of the dead, and eternal life.

Job XIV.

14. "If a man die, shall he live again."
(John v. 25—30. Acts xxvi. 8.)

Job XIX.

B. C. 1520.] Job bewails his troubles; he comforts himself with the assured expectation of happiness in the other world, and solemnly professes his faith in Christ, and his salvation.

23. "Oh that my words were now written! Oh that they were printed in a book!"

24. "That they were graven with an iron pen, and lead, in the rock for ever!"

25. "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth." (*Vide* Ps. xvii. 15. I. Cor. xiii. 12. I. John iii. 2, 3.)

The Book of PSALMS.

B. C. 1047.] The Book of Psalms is one of the most extensive and useful in holy Scripture, as it is suited to the cases of all persons. What is historical, as it relates to David and the Jewish church, is often typical; and so, prophetic, as it relates to Jesus Christ and the gospel church.

Psalm II.

This Psalm is typical of the kingdom of Christ; relates partly to David's instalment on his throne, and the victories over his enemies which attended it.—Notwithstanding all the malice and furious opposition given by the Jews and Gentiles, of all ranks, we have here Christ's dignity and conquest over his enemies. Jehovah installs our Redeemer, King in the church, avows him his only begotten Son, and gives him the Gentiles for his people. (v. 6, 7,

8.) Jehovah demands serious consideration and fear, joy, trust, obedience and love, to his exalted Son. Vain are all the contrivances of the wicked. The church of Christ, and every believer, who worketh righteousness, is fixed on a rock, against which the powers of hell and earth can never prevail. Jesus, as the only begotten Son of God, from eternity, and declared to be such, in his resurrection from the dead, and the new covenant, made with him, are their everlasting foundation! Kings are exhorted to accept and cherish the kingdom of Christ. (v. 10, 11, 12.)

v. 1. "Why do the heathen rage, and the people imagine a vain thing? (Acts iv. 25, 26, 27.)

2. "The kings of the earth set themselves, and the rulers take council together, against the Lord, and against his Anointed, (Ps. xlv. 7.) saying,

3. "Let us break their bands asunder,
and cast away their cords from us.

4. "He that sitteth in the heavens shall
laugh; the Lord shall have them in de-
rision. (Ps. xi. 4. xxxvii. 13. lix. 8.)

5. "Then shall he speak unto them in
his wrath, and vex them in his sore dis-
pleasure.

6. "Yet have I set my king upon my
holy hill of Zion. (*Vide* II. Sam. v. 7.)

7. "I will declare the decree, The Lord
hath said unto me, Thou art my Son; this
day have I begotten thee. (*Vide* Acts
xiii. 33.)

8. "Ask of me, and I shall give thee the
heathen for thine inheritance, and the
uttermost parts of the earth for thy posses-
sion. (Psalm xxii. 29. and lxxxix. 27.
Dan. vii. 13, 14. John xvii. 4, 5.)

9. "Thou shalt break them with a rod

of iron ; thou shalt dash them in pieces like a potter's vessel. (Rev. ii. 27, and xii. 5.)

10. " Be wise, now, therefore, O ye kings ; be instructed, ye judges of the earth.

11. " Serve the Lord with fear, and rejoice with trembling.

12. " Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in Him."—(I. Sam. x. 1. John v. 23-29. Ps. xxii. 22-31.)

Psalm XXIV.

b. c. 1017.] v. 7. " Lift up your heads, O ye gates ; and be ye lift up, ye everlasting doors ; and the King of glory shall come in. (Ps. xcvi. 6. Hag. ii. 7. Mal. iii. 1.)

10. " Who is this King of glory ? The

Lord of hosts, He is the King of glory."
(I. Cor. ii. 8.)

Psalm LXXXIX.

In this Psalm we have God's promises of favour to David; emblematic of that covenant made with Jesus Christ, for the redemption of mankind.

3. "I have made a covenant with my chosen; I have sworn unto David, my servant. (*Vide* I. Kings viii. 16. Isaiah xlii. 1.)

4. "Thy seed will I establish for ever, and build up thy throne to all generations." (*Vide* Isaiah xlii. 1. Luke i. 32, 33.)

Psalm CV.

In this Psalm we have an account of God's providence over Abraham; over Joseph; over Jacob, in Egypt; over Moses, delivering the Israelites; over the Israelites, brought out of Egypt, fed in the Wilderness, and planted in Canaan.

8. "He hath remembered his covenant for ever, the word, which he commanded to a thousand generations. (*Vide* Luke i. 72.)

9. "Which covenant he made with Abraham, and his oath unto Isaac.

10. "And confirmed the same unto Jacob, for a law; and to Israel for an everlasting covenant."* (*Vide* Gen. xiii. 15, 16, and xv. 18.

Psalm CXVIII.

In this psalm we have David's thanksgivings, for God's advancement of him to the throne, notwithstanding all opposition, —as typical of the exaltation of Jesus Christ.

19. "Open to me the gates of righteous-

* The reader will receive much edifying satisfaction and convincing truth, in an attentive perusal of the whole of Psalm CV.

ness; I will go into them, and I will praise the Lord. (Isaiah xxvi. 2.)

20. "This gate of the Lord, into which the righteous shall enter. (Rev. xxi. 27, and xxii. 14, 15.

21. "I will praise thee: for thou hast heard me, and art become my salvation.

22. "The stone which the builders refused is become the head stone of the corner." (Matt. xxi. 42. Mark xii. 10, 11. Luke xx. 17. Acts iv. 11. Ephes. ii. 20, 21, 22, and I. Pet. ii. 5, 6, 7.)

Psalm CXXXII.

In this Psalm we have God's promises to David, relating to the prosperity and establishment of his family, especially in the Messiah.

11. "The Lord hath sworn in truth unto David: he will not turn from it. (*Vide* Ps. lxxxix. 8, 4.) Of the fruit of

thy body will I set upon thy throne. (*Vide* II. Saml. vii. 12. I. Kings viii. 25. II. Chron. vi. 16. Luke i. 32-69. Acts ii. 30.

12. "If thy children will keep my covenant and my testimony, that I shall teach them, their children also shall sit upon thy throne for evermore.

13. "For the Lord hath chosen Zion : he hath desired it for his habitation. (*Vide* Ps. xlvi. 1, 2, 3; lxxviii. 68, 69; lxxvi. 2 ; and lxxxvii. 1, 2, 3.

14. "This is my rest for ever: here will I dwell; for I have desired it."* (Ps. lxviii. 16 ; lxxvi, 2 ; and lxxxvii. 5.

The Book of the Prophet ISAIAH.

B. C. 760.] Isaiah was not the most ancient of the sixteen prophets, but his predictions, containing so much of Christ

* Read to the end of Psalm cxxxii.

in them, are now placed first in order. In chapters vii. viii. ix. and xvii. is predicted the ruin of the kingdom of Syria and Israel; and the calamities of the Philistines, (chap. xiv.)—of the Moabites, (chap. xv. xvi. xxv.)—of the Egyptians and Ethiopians, (chap. xviii. xix. xx.)—of the Arabians, (chap. xxi.)—of the Edomites, (chap. xxi. and xxxiv.)—of the Tyrians, (chap. xxiii.)—of the Assyrian army, under Sennacherib, (chap. x. xiv. xvii. xxvii. xxix. xxx. xxxi. & xxiii.) all of which, persons who are conversant with history are aware, has since been *fulfilled*; (chap. xxxvi. xxxvii.)—of the Chaldeans, (chap. xiii. xiv. xxi. xlvi. xlvi. and xlvii.) With those charges of guilt, and predictions of judgment, are intermingled, many precious promises of the redemption and glorious kingdom of

the Messiah. (*Vide* chap. i. 18, 25, 27; ii. 2-5; iv. 2-6; vii. 14; viii. 14; ix. 6, 7; xi. xii. xxv. xxvi. xxvii. 16. From chap. xl. to the end, the deliverance of the Jews from Babylon, and the vanity of idols, are frequently mentioned. But the incarnation, service, and glory of the Messiah; the erection of the Gospel church; the calling of the Jews, are the principal subjects. And, on account of his clear and striking representations of Jesus Christ and His blessings, and of the Gospel church, this prophet has been frequently styled a *Fifth Evangelist*.

Isaiah I.

b. c. 760.] 27. "Zion shall be redeemed with judgment, and her converts with righteousness." (Zech. viii. 3.)

Isaiah II.

In this chapter Isaiah prophesieth the coming of Christ's kingdom.

1. "The word that Isaiah the son of Amos saw concerning Judah and Jerusalem.

2. "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills ; and all nations shall flow unto it. (*Vide* Micah iv. 1. Gen. xlix. 1. Psalm lxviii. 15, 16. Psalm lxxii. 8.)

3. "And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob ; and he will teach us of his ways, and we will walk in his paths : for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. (Jer. xxxi. 6. and 1. 5. Luke xxiv. 47.

4. "And he shall judge among the nations, and shall rebuke many people ;

and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more. (Psalm xlvi. 9. Zech. ix. 10.)

5. "O house of Jacob, come ye, and let us walk in the light of the Lord." (*Vide* Ephes. v. 8.)

Isaiah VII.

CHRIST PROMISED FOR A SIGN.

B. C. 742.] v. 14. "The Lord himself, shall give you a sign. Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. (*Vide* Matt. i. 23. Luke i. 31 to 35.)

15. "Butter and honey shall he eat, that he may know to refuse the evil, and choose the good."

Isaiah VIII,

v. 14. "He shall be for a sanctuary ; but for a stone of stumbling, and for a rock of offence, to both the houses of Israel, and for a gin and for a snare to the inhabitants of Jerusalem. (*Vide* Luke ii. 34. Rom. ix. 33. I. Peter ii. 8.)

15. "And many among them shall stumble and fall ; and be broken, and be snared, and be taken." (*Vide* Luke xx. 18. Rom. ix. 32. and xi. 25.)

Isaiah IX.

b. c. 741.] In this chapter we learn of the church's joy in Christ's birth.

v. 6. "For unto us a child is born, unto us a son is given : and the government shall be upon his shoulder : and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. (Luke ii. 11. John

iii. 16. Matt. xxviii. 18. I. Cor. xv. 25.
Judges xiii. 18. Tit. ii. 13. Ephes. ii. 14.)

7. "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom to order it, and to establish it with judgment and with justice, from henceforth, even for ever. The zeal of the Lord of Hosts will perform this." (See Dan. ii. 44. Luke i. 32, 33. II. Kings xix. 31.)

Isaiah XI.

b. c. 713.] In this chapter is described the peaceable kingdom of the Branch, out of the root of Jesse.—His marvellous rise out of the reduced family of David; his qualification by the Holy Ghost for the great work of our redemption.

v. 1. "And there shall come forth a rod out of the stem of Jesse, and a Branch

shall grow out of his roots. (Chap. liii. 2. Zech. vi. 12. Acts xiii. 23.)

2. " And the Spirit of the Lord shall rest upon him; the spirit of wisdom and understanding; the spirit of counsel and might; the spirit of knowledge and of the fear of the Lord. (*Vide* chap. lxi. 1. Matt. iii. 16, 17. John i. 32, 33, 34. & iii. 34.

Isaiah XL.

Much of what follows in this book, respects the deliverance of the Jews from Babylon, and the far more important Redemption by Jesus Christ, and the gathering of the Gentiles to Him, which was typified thereby. Here are, Divine orders given to publish the tidings of these deliverances. An introduction of these tidings, by an intimation in the wilderness, that all obstruction should certainly be removed; and that, while all creatures were

frail and fading, God's word should be infallibly accomplished.

B. C. 712.] 1. "Comfort ye, comfort ye my people, saith your God.

2. " Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned :

3. " The voice of him that crieth in the wilderness, prepare ye the way of the Lord, make straight in the desert a highway for our God. (Mat. iii. 3. Mark i. 3. Luke iii. 4. John i. 23. Mal. iii. 1.)

5. " And the glory of the Lord shall be revealed, and all flesh shall see it together : for the Lord hath spoken it," &c.

Isaiah XLII.

In this chapter the prophet predicts Christ's Mission to the Gentiles ; God's invitation to behold Him as his chosen

servant; qualified by his spirit, for his work, in purchasing our redemption. From v. 5 to 9, we read of his Divine commission to his work, solemnly opened, &c. &c.

1. "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth: I have put my spirit upon him; he shall bring forth judgment to the gentiles, &c. (*Vide* Mat. xii. 18 to 21. Isaiah xlix. 3. Phil. ii. 3. John xvii. 2, 3. Mat. iii. 17.)

6. "I, the Lord, have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant to the people, for a light of the Gentiles, &c. &c. (See Luke ii. 32.)

9. "Behold, the former things are come to pass; and new things do I declare; before they spring forth, I tell you of them, &c. &c.

18. " Hear, ye deaf; and look, ye blind, that ye may see."

Isaiah XLVIII. 1—9.

B. C. 706.] In this chapter, God, to convince the people of their foreknown obstinacy, revealed his prophecies.

Chap. XLIX.

Here, we find the Jewish church in great despondency; but comforted with promises of a numerous accession of Gentiles;* and, at last, a restoration of the Jews. 13—23.

The marvellous deliverance from Babylon, as typical of the Gospel church, is, in this chapter, divinely and solemnly ascertained. " And kings or princes shall be thy nursing-fathers, and their queens thy nursing† mothers." (Isaiah xvi. 16.)

* The Heathens.

† Hebrew *nourishers*.

22. "Thus saith the Lord God, Behold I will lift up mine hand to the Gentiles, and set up my standard to the people ; and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. (*Vide* chap. lx. 4, 5, and lxvi. 20.)

23. " And kings shall be thy nursing fathers, and their queens thy nursing mothers, &c. (Ps. lxxii, 9—11. Rom. ix. 25, and x. 11.)

26. " And all flesh shall know that I, the Lord, am thy Saviour and thy Redeemer; the Mighty One of Jacob."

Isaiah L.

Through the prophet Isaiah, (as a figure) Christ sheweth, that the dereliction of the Jews is not to be imputed to him by his ability to save, by his obedience in that work, and by his confidence in that assistance, &c. Here is also an exhortation to trust in God, and not in ourselves.

2. "Wherefore, when I came, was there no man? when I called, was there none to answer? Is my hand shortened at all, that it cannot redeem? or have I no power to deliver? behold, at my rebuke, I dry up the sea; I make the rivers a wilderness, &c. (*Vide* Isaiah lxv. 12. Jer. xvii. 13. Psalm cvi. 9. Ex. xiv. 21. Joshua iii. 16.)

9. "Behold, the Lord God will help me; who is he that shall condemn me? lo, they all shall wax old as a garment; the moth shall eat them up. (Job xiii. 28. Ps. cii. 26. Isaiah li. 8.)

10. "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God." (Ps. xxiii. 4.)

Isaiah LI.

B. C. 712.] The prophet here sheweth that the righteousness and salvation designed for the Church, and offered in the Gospel, are near, stable, and lasting—that all her persecutors are but weak : and he shews also man's *mortality*.

2. "Look unto Abraham your father, and unto Sarah that bare you ; for I called him alone, and blessed him, and increased him. (*Vide* Rom. iv. 1, 16. Heb. xi. 11, 12. Gen. l. 25, and xxiv. 1, 35.)

3. "For the Lord shall comfort Zion : he will comfort all her waste places ; and he will make her wilderness like Eden, and her desert like the garden of the Lord: joy and gladness shall be found therein, thanksgiving and the voice of melody. (*Vide* Gen. xiii. 10.)

7. "Hearken unto me, ye that know righteousness ; the people in whose heart

is my law: fear ye not the reproach of men, neither be ye afraid of their revilings. (*Vide* Ps. xxxvii. 31. Matt. x. 28. Acts v. 41.)

8. "For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation. (*Vide* Isaiah l. 9.)

Isaiah LII.

Here, we read that Christ, by his Prophet Isaiah, persuadeth the Church to believe his free redemption; (v. 1-6) to receive the ministers thereof: (7, 8) to joy in the power thereof; and to free themselves from bondage.

5. "Now, therefore, what have I here, that my people is taken away for nought? They that rule over them make them to howl, saith the Lord; and my name con-

aspremed. Tide
Rom. ii. 24.
People shall know
as shall know in
that when speak.

You the mountains
a common good
take. shall bring
you establish
you. in. Thy God
Rom. ii. 15.
you to be the
you stand they
you have, when

you will weather.
you. the Lord
you. each re-
you. in. evill.

10. "The Lord hath made bare his holy arm in the eyes of all the nations ; and all the ends of the earth shall see the salvation of our God. (*Vide* Ps. xcvi. 2, 3. Luke iii. 6.)

Isaiah LIII.

b. c. 712.] In this chapter Christ's sufferings are foretold by Isaiah.

3. "He is despised and rejected of men : a man of sorrows, and acquainted with grief ; and we hid as it were our faces from him : he was despised, and we esteemed him not. (Heb. iv. 15.)

7. "He was oppressed, and he was afflicted ; yet he opened not his mouth : he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth, &c. (Mat. xxvi. 63. Acts viii. 32.)

10. "When thou shalt make his soul an offering for sin, he shall see his seed,

tinually every day is blasphemed. (*Vide* Ezek. xxxvi. 20, 22, 23. Rom. ii. 24.)

6. "Therefore my people shall know my name: therefore they shall know in that day that I am he that doth speak; behold, it is I.

7. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! (*Vide* Nahum i. 15. Rom. x. 15.)

8. "Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion.

9. "Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem. (Isaiah li. 3; xlvi. 20.)

10. "The Lord hath made bare his holy arm in the eyes of all the nations ; and all the ends of the earth shall see the salvation of our God. (*Vide* Ps. xcvi. 2, 3. Luke iii. 6.)

Isaiah LIII.

B. C. 712.] In this chapter Christ's sufferings are foretold by Isaiah.

3. "He is despised and rejected of men : a man of sorrows, and acquainted with grief ; and we hid as it were our faces from him : he was despised, and we esteemed him not. (Heb. iv. 15.)

7. "He was oppressed, and he was afflicted ; yet he opened not his mouth : he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth, &c. (Mat. xxvi. 63. Acts viii. 32.)

10. "When thou shalt make his soul an offering for sin, he shall see his seed,

he shall prolong his days, and the pleasure of the Lord shall prosper in his hand." (Vide II. Cor. v. 21. I. Pet. ii. 24.)

Isaiah LIX.

b. c. 698.] In this chapter the Lord by the mouth of the prophet sheweth that salvation cometh of God only; the covenant of the Redeemer.

16. "And he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him. (Psalm xcvi. 1.)

19. "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. (Rev. xii. 15.)

20. "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. (Rom. xi. 26.)

21. "As for me, this is my covenant with them, saith the Lord, My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever."

Isaiah LXI.

The prophet, as a type, describes the work or office and qualifications of Jesus, our great Prophet and Saviour, v. 1, 2, 3, and the glory of the church in the conversion of Jews and Gentiles. 10, 11.

1. "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound, &c. (Luke iv. 18. John i. 32. Psalm lv. 7. Isaiah xlvi. 7.)

Isaiah LXII.

In this chapter we read of the fervent zeal of the prophet to confirm the church in God's promises, he also represents the glories of the christian church, procured by the intercession of Jesus Christ. It is promised that the church should be rendered honourable before men; closely united and pleasing to God. (II. Cor. xi. 28.)

1. "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

2. "And the Gentiles shall see the righteousness, and all the kings thy glory; (see v. 4.) and thou shalt be called a new name, which the mouth of the Lord shall name.

3. "Thou shalt also be a crown of

glory in the hand of the Lord, and a royal diadem in the hand of thy God." (*Vide* Zecha. ix. 16.)

Isaiah LXIII.

The Prophet, as a type, describes who Christ is ; and his destruction of his enemies ; and what his mercy toward his church, &c. and his triumph over sin, the world and death, by his Almighty power.

1. "Who is this that cometh from Edom, with dyed garments from Bozrah ? this that is glorious in his apparel, travelling in the greatness of his strength ? I that speak in righteousness, mighty to save."

CONCLUDING REMARKS ON ISAIAH.

"It was," observes a learned Divine, "the office of Isaiah, to speak comfortable words to the children of Israel." But although events peculiar to the history of

tinually every day is blasphemed. (*Vide* Ezek. xxxvi. 20, 22, 23. Rom. ii. 24.)

6. "Therefore my people shall know my name: therefore they shall know in that day that I am he that doth speak; behold, it is I.

7. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! (*Vide* Nahum i. 15. Ps.

8. "Thy water voice; with the sing: for the L

itself forth, go far beyond the near subject, by which they were suggested, and find their true explication, only in those latter days, the prospect of which filled and animated his mind.

JEREMIAH'S PROPHECY.

B. C. 629.] Jeremiah was a Priest, descended from Aaron, very early called to the prophetical office, (chap. i.) and continued forty years, and longer, faithfully discharging it. Living in a time of great hypocrisy with God, and of notorious rebellion against him, the miseries which he foresaw, and the persecutions which he endured, rendered his condition extremely afflicted and sorrowful. (chap. ix. 1. ; xi. 18, 19 ; xv. 10, 15 ; xvii. 14-18 ; xviii. 18-23, and xx. 7-18.)

he shall prolong his days, and the pleasure of the Lord shall prosper in his hand."

(*Vide* II. Cor. v. 21. I. Pet. ii. 24.)

Isaiah LIX.

B. C. 698.] In this chapter the Lord by the mouth of the prophet sheweth that salvation cometh of God only; the covenant of the Redeemer.

16. "And he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him. (Psalm xciii. 1.)

19. "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. (Rev. xii. 15.)

20. "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. (Rom. xi. 26.)

21. "As for me, this is my covenant with them, saith the Lord, My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever."

Isaiah LXI.

The prophet, as a type, describes the work or office and qualifications of Jesus, our great Prophet and Saviour, v. 1, 2, 3, and the glory of the church in the conversion of Jews and Gentiles. 10, 11.

1. "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound, &c. (Luke iv. 18. John i. 32. Psalm lv. 7. Isaiah xlii. 7.)

to call upon him.—Also promises of the Jews' restoration, and of Christ's kingdom. That Jerusalem should be re-built after the captivity, and filled with peace and truth. (v. 1—7) That the Hebrew captives should be instructed, restored to their land, have their sins forgiven, and be rendered an honour to, and worshippers of, God. (8—9.) That great should be the joy and gladness of their country. (10 to 14.) That the Messiah should appear among them as their Saviour, Sanctifier, and Righteousness. (15, 16.) That the families of David, Levi, and Israel, should again flourish, and be established, as types (or figures) of a permanent gospel ministry and church.

14. "Behold the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of

Israel, and to the house of Judah. (*Vide* Jer. xxxi. 31—35. II. Cor. i. 20. Tit. i. 2. Heb. vi. 12, 18, 19, 20, and x. 23. Isaiah liv. 7—14, 15, 16, 17.

15. “In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; (Isaiah iv. 2, 3, xi. 1, 2. Jer. xxiii. 5, 6, 7) and he shall execute judgment and righteousness, in the land. (*Vide* Isaiah ix. 7, and xi. 2-5. Ps. xlv. 4-7, and lxxii. 1-5. John v. 22, 23.)

16. “In those days shall Judah be saved, and Jerusalem shall dwell safely: (Isaiah xlv. 17) and this is the name wherewith she shall be called, The Lord our Righteousness. (Jer. xxiii. 6.)

17. “For thus saith the Lord, David shall never want a man to sit upon the throne of the house of Israel.”

DANIEL.

b. c. 607.] Ezekiel, a priest, had not begun prophesying to the poor captives in Babylon, when Daniel, a prince, begins to officiate as prophet at court, and continued about seventy years, and was early famous for wisdom and piety. (*Vide* chap. i. ii. Ezekiel xxviii. 3 ; xiv. 20.)

The last six chapters are generally prophetical, containing his four visions of the future state of the world, and of the church of God. Chap. vii—xiii.

Daniel VII.

In this chapter we read an account of God giving all power to Christ.

13. "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. (Rev. i. 13 to 19.)

14. "And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him : his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." (*Vide* John iii. 35. Mat. xi. 27.)

Book of JONAH.

B. C. 860.] The principal scope of this prophecy is to represent Jonah, as a type, to figure out Christ Jesus' mediation for the salvation of repentant and reformed sinners.

MICAH V.

B. C. 730.] In this chapter are contained great promises of the incarnation of Christ, His greatness and goodness.

2. "But thou, Beth-lehem Ephratah,

though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel ; whose goings forth have been from of old, from everlasting. (*Vide* Matt. ii. 7. John vii. 42. Luke ii. 4—17. Matt. xxviii. 18—20. Ps. xc. 2, and ii. 7. John i. 45.)

3. “Therefore will he give them up, until the time that she which travaileth hath brought forth ; then the remnant of his brethren shall return unto the children of Israel. (chap. iv. 10 and 7.)

4. “And he shall stand and feed in the strength of the Lord, in the majesty of the name of the Lord his God ; and they shall abide : for now shall he be great, unto the ends of the earth. (*Vide* Isaiah xl. 11. Ezek. xxxiv. 23. Micah vii. 14. Zech. ix. 9, 10. Luke i. 32.)

5. "And this man shall be the peace, when the Assyrian shall come into our land: and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principal men." (*Vide* Isaiah ix. 6. Luke ii. 14. Ephes. ii. 14.)

The Prophecy of HAGGAI.

B. C. 520.] The thirteen preceding prophets had flourished before, or during the Jews' captivity in Babylon. This, and the two following, prophesied after their return to Canaan; Haggai began his work in the 16th year after their return; and his scope is to encourage them to proceed in re-building the temple of God." (*Vide* i. 15, and ii. 1, 10, 20.)

Haggai II.

Contains three messages from God, en-

couraging the Jews who rebuilt his temple; in which he assures them, (first,) that, however much inferior it might be, in external glory, to that which had been formerly built by Solomon, yet the presence of his Spirit, and of the incarnate Messiah in it, would render it more glorious in spiritual respects.

1. "In the seventh month, in the one and twentieth day of the month, came the word of the Lord by the prophet Haggai, saying,

2. "Speak now to Zerubbabel, the son of Shealtiel, governor of Judah, and to Joshua, the son of Josedech, the high priest, and to the residue of the people, saying,

3. "Who is left among you that saw this house in her first glory? and how do ye see it now? Is it not in your eyes in

comparison of it as nothing ? (*Vide Ezra iii. 12. Zech. iv. 10.*)

4. " Yet now be strong, O Zerubbabel, saith the Lord ; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the Lord, and work, for I am with you, saith the Lord of hosts : (Zech. viii. 9.)

5. " According to the word that I covenanted with you, when ye came out of Egypt, so my Spirit remaineth among you : fear ye not. (See Exod. xxix. 45, 46. Nehemiah ix. 20. Isai. lxiii. 11.)

6. " For thus saith the Lord of hosts ; yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land. (v. 24. Heb. xii. 26. Joel iii. 16.)

7. " And I will shake all nations, and the Desire of all Nations shall come ; and

I will fill this house with glory, saith the Lord of hosts. (*Vide* Gen. xlix. 10. Malachi iii. 1.)

8. "The silver is mine, and the gold is mine, saith the Lord of hosts.

9. "The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts, &c. &c. (*Vide* John i. 14. Luke ii. 14. Eph. ii. 14.)

23. "In that day, saith the Lord of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the Lord, and will make thee as a signet: for I have chosen thee, saith the Lord of hosts." (*Vide* Isai. xlvi. 1, and xlvi. 10.)

The Prophecy of ZECHARIAH.

B. C. 520.] Haggai had not quite finished his instructions when he received Zechariah for his assistant. His scope is, to direct and encourage the returned Jews. After a solemn call to repentance, he relates nine encouraging or alarming visions which he had; (see chap. i. to vi.) and, in three exhortations, directs their practice, and foretels their trials and deliverances; and of the Gospel church till the end of the world. (*Vide* chap. vii. to xiv.)

Zechariah III.

B. C. 519.] Here Joshua and his fellow-priests are declared typical of Christ, whose incarnation and qualifications should issue in pardon and peace to his people. (v. 8, 9, 10.)

6. “And the angel of the Lord protested unto Joshua, saying,

7. "Thus saith the Lord of Hosts, If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by. (*Vide* Deut. xvii. 9. Mal. ii. 7. Zech. iv. 14, and vi. 5.)

8. "Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the BRANCH. (*Vide* Isaiah viii. 18; xx. 3; xlvi. 1. and xlix. 3, 5.)

9. "For behold the stone that I have laid before Joshua: upon one stone shall be seven eyes; behold, I will engrave the graving thereof, saith the Lord of Hosts, and I will remove the iniquity of that land in one day. (*Vide* Ps. cxviii. 22.)

10. "In that day, saith the Lord of

Hosts, shall ye call every man his neighbour, under the vine, and under the fig-tree."

Zechariah IV.*

Contains an account of Zerubbabel's success. When Zechariah is awakened. A vision of a golden candlestick, having its seven lamps supplied with oil from two growing olive trees, represent that, by Christ and His Spirit, or Christ in His two natures, or His offices of priest and king, Zerubbabel and his assistants should, notwithstanding all difficulties and want of human help, be enabled to finish the temple.

* Read to the end of this chapter; it is a luminous strain of interesting and divine matter. "Zerubbabel and his assistants," says a pious commentator, "are types of the divine efficacy of the spirit of Christ, and his ministry, in building the Spiritual Temple."

6. Then he [the angel that talked with Zechariah] answered and spake unto me, saying, This is the word of the Lord, unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of hosts." (*Vide* Hosea i. 7. II. Cor. x. 4.)

Zechariah VI.

Contains a description of Joshua, the son of Josedech, the high priest, being crowned, as typical of Christ. By the emblem of two crowns, (says a pious commentator,) prepared for Joshua, the high priest, and afterwards deposited in the temple, is represented the restoration of the Jewish priesthood, and prefigured the sacerdotal and royal dignities of our Redeemer, manifested in his building and governing his gospel church.

9. "And the word of the Lord came unto me, saying,

10. "Take of them of the captivity, even of Heldai, of Tobijah, and of Jedaiah, (*Vide Ezra vii. 16. viii. 25, 26.*) which are come from Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah.

11. "Then take thou silver and gold, (*Ezra v. 2 to 16.*) and make crowns, and set them upon the head of Joshua the son of Josedech, the high priest;

12. "And speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold the man whose name is the BRANCH; (*Vide Isaiah xi. 1. John i. 14, 45. I. Tim. ii. 5. Isaiah iv. 2; xi. 1; liii. 2; Jer. xxiii. 5.*) and he shall grow up out of his place, and he shall build the temple of the Lord. (*Vide Zech. iv. 6, 9. Mat. xvi. 18.*)

13. "Even he shall build the temple of

the Lord, and he shall bear the glory, and shall sit and rule upon his throne, (*Vide* Heb. ii. 8, 9, 10. Phil. ii. 7 to 11. Isai. ix. 6, 7; xi. 1 to 10; xlvi. 1 to 8; xlii. 1 to 8,) and he shall be a priest upon his throne, (Heb. iii. 1 to 5. Psalm cx. 4,) and the council of peace shall be between them both. (Psalm lxxxix. 3, 4. Isaiah liii. 10; xlvi. 6. Ephes. i. 22. Col. i. 20.)

14. "And the crowns shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for a memorial in the temple of the Lord. (*Vide* Mark xiv. 9.)

15. "And they that are far off shall come and build in the temple of the Lord; (*Vide* Isaiah lvi. 8; lvii. 19; lx. 10—18. Acts ii. 39.) and ye shall know that the Lord of hosts hath sent me unto you. And this shall come to pass, if ye will

diligently obey the voice of the Lord your God." (*Vide* Zech. iii. 7, 8. Isaiah iii. 10. I. Cor. xv. 58.)

Zechariah IX.

B. C. 587.] In this chapter there are predictions of Christ's humble appearance on earth, and erecting, by spiritual means, a glorious and peaceful church of Jews and Gentiles.

9. "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy king cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." (*Vide* Psalm xlv. 7. Mat. i. 21. Isaiah xlv. 17 to 28. Hebrews vii. 25, 26. Acts iv. 12. Hos. i. 7. John xii. 14. Luke xix. 30.)

Zechariah XIII.

b. c. 587.] In this chapter is further promised, the Fountain of Purgation for Jerusalem, (a remarkable exhibition of Christ and His spirit,) from idolatry, and false prophecy, and false doctrines, and teachers; even by their nearest relations. That the terrible sufferings and desertion of Christ should issue in the effectual salvation of many, both Jews and Gentiles. And, that two-thirds of the Jewish nation should be destroyed.

1. "In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness, or separation. (*Vide* Zech. xii. 8. Heb. ix. 14, 15. I. Pet. i. 19. Rev. i. 5.)

2. "And it shall come to pass in that day, saith the Lord of hosts, that I will

cut off the names of the idols out of the land, and they shall no more be remembered ; and also, I will cause the prophets and the unclean spirit to pass away."* (*Vide* Exod. xxiii. 13. Josh. xxiii. 7. Ezek. xxx. 18. Hos. ii. 17. Micah v. 12, 18.)

Zechariah XIV.

B. C. 520.] In this chapter the prophet foretels the terrible afflictions of the Jews, by various nations :—Romans and Turks, &c. ; and of the Gospel church, by the Heathens, Mahometans, and Antichristians ; and, that by the interposing power of God, all shall issue well at last. Not only should Judea and Jerusalem be happily delivered, rebuilt, and re-peopled, but, by the spread of the Gospel of Christ, and influences thereof, the kingdom of Christ be erected, and his spiritual Jerusalem

* Read chapter xiii. to the end.

everywhere enlarged and re-peopled, and her members rendered devout and holy; the obstinate opposers of his church, and neglecters of his worship terribly punished.* Those who are conversant with history, especially as recorded in the Bible, of the Jews, Israelites, Assyrians, Chaldeans, Arabs, Ishmaelites, Saracens, Tartars, and Turks, and of the Christian Church, cannot fail to be firmly convinced of the truth and harmony of scripture history, and of the ample and wonderful fulfilment of its important predictions.

MALACHI's Prophecies.

B. C. 397.] The principal scope of the prophecies of Malachi is, to reprove the Jews for their neglect, or profanation of

* Read to the end of chapter xiv. It gives a sublime and striking description of the events which the prophets anticipated by holy inspiration.

God's ordinances ; their sacrilege, heathen marriages, (*Vide* Mal. ii. 11.) and other abominations ; and to warn them of the approaching Incarnation of the Messiah.

Malachi I.

b. c. 397.] This chapter represents the aggravations of the wickedness of the Jews ; that it was an ungrateful trampling on the kindness whereby God had distinguished them from the Edomites.

Malachi II.

He sharply reproves the priests for neglecting their covenant ; and the people for idolatry, &c. &c.

1. "And now, O ye priests, this commandment is for you.

2. "If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the Lord of Hosts, I will even send a curse upon you, and I will curse

your blessings; yea, I have cursed them already, because ye did not lay it to heart." (Vide Lev. xxvi. 14, 15, 16. Deut. xxviii. 15. &c.)

Malachi III.

In this chapter the holy Prophet foretels the coming of John the Baptist, and the incarnation and ministry of Christ, with comfort and sanctification to the righteous, and terror and ruin to obstinate sinners, attending it; a promise of blessing to them that fear God.

1. "Behold! I will send my Messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple; even the Messenger of the Covenant, whom ye delight in: behold he shall come, saith the Lord of hosts. (Vide Acts vii. 37, 38. Gal. iv. 4, 5. Luke ii. 7—22. John i. 1—8.)

2. "But, who may abide the day of his coming? (Malachi iv. 1) and who shall stand when he appeareth? (Rev. vi. 17) for he is like a refiner's fire: and like fuller's soap: (Mat. iii. 10, 11, 12.)

3. "And he shall sit as a refiner; (Mat. iii. 12) and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering of righteousness. (See John ii. 13, 14, 15, 16.)

Malachi IV.

B. C. 400.] In this chapter we have a representation of the misery of the wicked, and the happiness of believers through Christ: and a solemn charge for the Jews to adhere closely to the laws of God, which they had received by Moses. No other prophet would appear until the coming of John the Baptist, the harbinger of Christ.

5. "Behold, I will send you Elijah,* the prophet, before the coming of the great and dreadful day of the Lord." (*Vide* Mat. xi. 14.)

* John the Baptist is called Elijah, because like him in his appearance, work, and success.

The time of Christ's manifestation is called great, as he made great alteration in the form and ordinances of the church: and dreadful, as by rejecting him, the Jews brought upon themselves dreadful destruction. John the Baptist's work was to reconcile all their differences, by directing all parties to Christ as the only Saviour, that so, the ruin of their nation might be prevented. John the Baptist proclaimed that the Messiah was come in the flesh, and called the Jews to prepare for his manifestation of himself, by faith and repentance. He was sent by God the Father, to declare his will to men, and purchase and promote their salvation. *Vide* Scripture History of Greeks, Romans and Assyrians, and of the Israelites.

THANKSGIVING TO GOD.

*“ O God ! accept of this my sacrifice of praise and thanksgiving.

“ When I consider my dependance upon thee for my life; for my preservation; for my redemption; and for the means of grace and salvation, which thou hast afforded me, I cannot but be very thankful; as long therefore as I live, I will praise thee. Glory be to God my Creator ! Glory be to Jesus my Redeemer ! Glory be to the Holy Ghost, my Sanctifier, my Guide, my Comforter ! All love, all praise and glory be to God most high ! Amen”.

* *Vide* Bishop Wilson's “ Sacrament,” late of Sodor and Man.

END.

S. Johnson, Jun. Printer, Church-street, Liverpool.

